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B 515 K 515 effect by turning the lips saffron-red. This is more commonly used by townswomen than by their Badawin sisters.

DRESS FOR THE HAJ

K 788 272 B 788 292 Just as the man wears the *'izrâr*, a white loin cloth and white shoulder wrap when performing the pilgrimage, all Arab women must wear a special costume* when they enter the precincts of Mecca on pilgrimage. This consists of

(*a*) Green *sirwâl* (pantaloons).
(*β*) Green *shaul* (muslin over-dress).
(*γ*) Green *dishdâsha* (frock).
(*d*) Black *'abâa*.
(*e*) *Miſḥ* (veil).

K 745 When a woman, especially a townswoman, is in mourning she also wears green clothes.

HENNA AND ITS USES

B 302 K 302 The use of black henna (*sanawar*) for the soles of the feet and hands, and red henna (*hinna*) for the tips of the fingers and toes is universal among *hadhar* townswomen. The Badawin girls use only red henna and then only to decorate their hands, finger nails and toe nails. They do not decorate the rest of their feet. Usually the henna is applied three times, so as to get the right shade. The henna is powdered and mixed with water till a fairly liquid paste is made. It is then applied very thickly and carefully, with a wooden stick, on the hands or feet in accordance with the pattern desired. It is then allowed to dry quickly in front of a fire until the paste cracks and falls or is picked off. This is done three times, or four if a very dark colour is required.

Some women prefer that the henna markings should be black, especially for the feet. To arrange this, another paste is made from powdered lime (*nûra*) and powdered crystal ammonia (*shamsâni*) and is applied over the orange henna markings. At once the orange mark-

L 841 B 841 * If a woman has her period when she enters the sacred precincts of Mecca to perform the Haj, then her pilgrimage is null and void, as she is considered unclean. Several Arab ladies of Kuwait have enquired from the lady doctor when about to go on the Haj, if she could give them medicine to delay periods when due.

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834 removes the *burqe* or mask from his bride's face on the first night.
291 She invariably tries to keep it on for about ten days or so out of modesty. His Majesty Bin Sa'ud, however, told the writer that he had had, he supposed, some four hundred wives during his life, but had never seen the face of any one of them. He presumably referred to his many Badawin brides, whom he married usually for a night or two, and then divorced them. This is a custom common among important shaikhs, and involves no disgrace at all to the girl or to the
514 man. Should a child result from these one-or-two-night marriages, the shaikh or big man gives the mother a salary till the child is four or five years old, and then the child is taken away from the mother and placed in the father's house. During this nursing period the mother must not marry. If she does, the child is at once taken away and given to a wet nurse. The Al Sa'ud, Al Subah, Al Khalifah princes regularly go in for such alliances among their Badawin subjects, but usually take away at an early age any children that may be born.

515 Both man and woman must have a complete bath after sexual
293 intercourse. This is a precept of religion, and the wildest Badawin must conform to this rule. Even though only a small bowl of water may be available, the whole body must be washed all over.*

941 During her monthly periods a woman is forbidden to have inter-
515 course with her husband for full seven days. When the menstrual period is over, a woman is unclean until she washes all over; this is called "washing her hair" (*ghaasal al raa*).†

253 During Ramadhan (the annual thirty-day fast) sexual intercourse is forbidden by day, but not by night.

It is no exaggeration to say that sexual intercourse is loved by the ordinary Arab above all pleasures in the world. It is the one [illegible] pleasure common to rich and poor alike, and the one moment of forgetfulness in his daily round of troubles and hardships that Badawin or townsman can enjoy. Men and women equally love the act, which is said to keep man young, "just like riding a mare".

The Arab seems to possess strength above the average for sexual

* Prayer of a woman after sexual intercourse when performing ablutions: *Ash'adu alla Muhammad wa ali Muhammad nuwaid aghtsil an il janabi fi hadha al waa al fasi barkin 'Illah ta'ala.*

† When a girl reaches womanhood, she is said to be "Now washing her head".

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782 splints on he packs the broken limb with a concoction of barley flower, salt and eggs. After the expiration of some twenty-five days the bandage is loosened and the splints removed. Whilst the bone is setting the patient feeds on *leben* (sour milk) or camel's milk only. He must not eat dates or sweet things. He must also plug up both nostrils.

Wounds.—A small wound is known as a *mwdi*.
A bad or large one is known as a *jerah*.
A wounded man is known as a *mwdi*.

As related above, certain scents (*rika*) or smells harm the wound, and open it up again. A man, therefore, who is suffering from a wound or broken bone is always placed on the windward side of the tent, and he must keep his nostrils plugged up. As with fractures, sweet dishes and food must be avoided, otherwise the wound will fester.
• [141] Particularly harmful is the close approach of a man who has had
[332] sexual intercourse and has not as yet had time to wash himself. Similarly, a menstruous woman is a danger. Both are unclean, *najis*, and so are harmful.

Certain smells are not considered harmful, such are:

(a) Smoke from burning camel manure (*jelle*), used universally when making coffee.
(b) Tobacco smoke.
(c) Smell of the tar concoction they put on camels for mange (*jerab*).
(d) The smell of roasting coffee and food generally.

In peaceful times the urine of small children is sometimes applied to wounds, as a sort of antiseptic wash. On a *ghazzu* or raid, the companions of a wounded man will wash his wounds with their own urine for the same reason. But to gain the best results it must be urine of young heroes, not of elderly men.

[716] The wounded man is greeted with such expressions as, *Allah i sa'adak—Allah yibe'ad a shurr an ak—Allah yunik al a'eflak*, etc.

Snake Bites.—When a person is bitten by a snake which is known to be poisonous the following precautions must be immediately taken:

(a) The spot bitten must be deeply cut with a knife and blood made to flow.
(b) Two tourniquets must be applied to the limb (arm or leg) above where the snake has bitten the person.